The Impact of the Arab World Political Situations on the Category of Educated People's Unit of Cultural Identity in Jordanian Society

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ABSTRACT:

The study aimed at identifying the impact of the political reality on the cultural identity unity of the Jordanian society individuals. To achieve this, the researcher designed a questionnaire that consisted of (36) items distributed to four fields: Social values, religious values, historical values, and Language and cultural identity. The sample of the study consisted of (700) educated Jordanians in Irbid governorate. The results showed the following: -

1- The existence of a statistically significant effect at the level of significance ($\alpha = 0.05$) of the political reality on the cultural identity unity (social and religious values, language and cultural identity) of the individuals of Jordanian society.

2- No existence of difference in the views of study samples about the effect of the political reality on cultural identity unity (religious values, historical values, and language and cultural identity) that could be attributed to the variables of work nature, work place, and country in which the person study.

3- The existence of difference in the views of the study samples about the political reality in the cultural identity unity (social, religious and historical values, and Language and cultural identity) that could be attributed to the sex variable and to the advantage of males.

4- The existence of difference in the views of the study samples about the effect of political reality on the cultural identity unity (social, religious and historical values, and Language and cultural identity) that could be attributed to the academic qualification variable and to the advantage of academic degrees (Master) and (PhD).

Keywords: political reality, cultural identity unity, globalization, Jordanian Society.

INTRODUCTION:

The phenomenon of globalization has become a tangible reality that peoples around the world live politically, socially, economically, and culturally, and some people live in it as an active and influential parties, while others live it negatively, and content one-self as a recipient and a spectator (Cuervo-Cazurra, Doz, & Gaur, 2020). Globalization is this new, unipolar world order, which revolves around all countries of the world, and dominates economically, culturally, socially, militarily, technology, and informational and developed countries play an active, driving, and fundamental role (Zemmouri, & Amiar, 2020). Globalization also known as a global system, based on the liberalization of markets and economic spaces, commercial, financial, and service exchanges, and on the frequent penetration of cultural, value, geographic, and political peculiarities and boundaries (Verbeke, Coeurderoy, & Matt, 2018).

The phenomenon of globalization aims to diminish the boundaries and lines separating political entities, and to contain the world, by excluding cultural, social, economic, and political peculiarities in order to facilitate the task of transferring ideas and principles, and within a framework of markets freedom, which leads to the breakthrough of borders and the great decline in state sovereignty. While those who adhere to nationalism and culture demand the necessity of respecting the national borders of states and preventing the transmission of values and ideas that clash with cultural specificity for fear of the domination of one culture, or the strongest culture, or the dominant culture (Lebedeva, & Kuznetsov, 2019).

The dangers of globalization on cultural identity are a prelude to greater dangers on the national state and the cultural national will, as globalization means much parties subordination to the center, and to bombard them with new concepts in the new world of human rights system, and interference with the concept of gender, and in everything from cultures that have not yet known the concept of Citizenship (Stephen, Iva, Quang, Natalia, & Gregolin, 2020); Ozer, 2020).

Cultural penetration is one of the most prominent methods used by the forces of cultural globalization in their struggle with Arab culture, as the flow of information through the knowledge techniques, media and modern culture aims to spread new concepts among Arab intellectuals, undermine the Arab culture's convictions in it, and promote the values, principles and concepts of the globalization forces of culture that are centralized On Understanding the Immigrant Foreign Culture (Retis, & Tsagarousianou, 2019); Where it imposes superficial or consumer market values and becomes an effective mechanism for distorting the traditional structure, which leads to alienating and isolating man from his issues, and questioning all his religious, national and ideological convictions, with the aim of finally subjecting him to the regimes controlling the global village (al-Sisi, Al-Suwaiket, 2020). Therefore, defending cultural identity requires breaking the fascination with the West, resisting its attraction, returning it to its natural limits and eliminating the myth of world culture (Ullah, & Ming Yit Ho, 2020).

Cultural globalization is represented in striving to formulate a single global culture that has its values and standards (Ozer, 2020). Culture includes customs, traditions, values, beliefs, literary and artistic production in all its forms, and ways of thinking expressing their identity (Al-Khmash, 2020) that make the owners feel their privacy, and their stored balance of Cognitive experiences, behavioral patterns, and a sense of belonging (Ovodova, 2020), which mean recognition, respect, and protection of human dignity and its essence of freedom, innovation, and creativity (Mesbahian, 2021)

As for cultural globalization, it includes cultural integration processes that are negotiated in relation to others and societal constraints, and thus requires a proxy negotiation of cultural affiliation and selective hybridization related to the level of acculturation between persons and between individuals and society as globalization destabilizes traditional cultural frameworks, and local cultural challenges and opportunities are created in relation to By developing an individual's sense of self and belonging (Ozer, 2020; Araneta, 2020).

The real goal of cultural globalization is to maintain dependency by keeping the most important peoples, especially those who are religiously committed to Islam, in a high degree of cultural dependence (Islam, Wahab, Burmester, & Chowdhury, 2019). The overwhelming cultural globalization does not allow any national culture to have a role in shaping the world, As long as it does not give up many of its achievements and references, and give up many of its sources, and this will inevitably lead to a conflict between civilizations, and not to a dialogue between cultures (Western, 2019), the idea of culture is considered one of the main pillars of the phenomenon of globalization in its comprehensive sense, as it works to create A global cultural component, imposing it as a cultural model, and disseminating its standards and values to the whole world (Reese, Rosenmann, & Cameron, 2019)

Cultural globalization is an invasion that rejects cultural pluralism in the whole world, but rather the survival of the globalized culture that dominates all cultures (Freijat, 2019; Zemmouri, & Amiar, 2020), and cultural globalization is the origin of economic, social, political and ethical globalization, and makes people ready to join the systems, institutions, and agreements. International (Muensank, 2020).

Cultural globalization has its means and implications. Its means are these machines, tools, technological and electronic devices, and its contents and content are these intellectual programs, literary and artistic perceptions, critical doctrines and theories, ideological views, and political views (Ali, 2019). Cultural globalization is characterized by the monopoly of information and means of communication that cross national borders. For peoples and for the personal borders of individuals (Ozer, Bertelsen, Singla, & Schwartz, 2017).

Pink Bank, (2020) believes that religion is the first element of cultural identity, and perhaps cultural globalization is completely contrary to Islam in the context of the war against Islam and the war of religions. All forces of Westernization are working against this trend, in the manner of cultural conquest represented in Orientalism and Christianization, and confirms Islam, 2020) The theory of the clash of civilizations came to declare that the first enemy of Western civilization is Islam and that the Islamic culture based on the Arabic language itself is the competitor to that civilization. (Freijat, 2019).

Language is the main cultural tongue of the cultural identity of individuals and peoples, so foreign languages have been overwhelmed by the local language of the developing peoples, and the English language has been made the dominant language (Gasparyan, 2020), and the greatest impact on language in light of globalization is changing concepts by making new terms that were not used by peoples (Ming Yit Ho, 2020). The history and the common past of individuals or people are covered, so history shows the reality of renewed colonialism in cultural globalization (Pawi, Rafidah, & Hasbullah, 2020)

There are those who see that globalization has good and positive results that serve all people, by seizing what serves the individual and peoples to preserve its peculiarities and cultural identity. Moreover, there those who think that globalization has many disadvantages so that is why we must fight it, and there are those who think of dying the behavioral and practical cultural by the features of cultural globalization, therefore, it practices it as a behavior and action and fights it by intellect and language (Moghadam, 2020). Among the positive effects of globalization on cultural identity, so as for the social level, globalization is considered through its own means such as the media, freedom of the press and opinion a platform for dialogue and cultural openness, benefiting from the culture of others, and for the integration of cultures, also the media contributes and raises the level of national and individual cultural identity to prove its existence and prominence at the international level (Ozer, Meca, & Schwartz, 2019); (Tyagi, 2020).

The negative aspects of globalization are reflected in cultural unity. At the historical level, globalization is considered new cultural colonialism, because it aims to create an imbalance in the cultural identities of peoples with the aim of appropriating and plundering the capabilities and civilization of peoples, especially the poor (Haidar, 2019).

Globalization also affects the cultural identity from the social point of view of peoples and individuals as it is an immoral project and a corrupt project characterized by material culture and emptying societies of high morals and highness, and cutting affiliations. , 2020).

The problem of the Arab world in facing globalization is due to the isolation it experienced, and its submission to political regimes that worked to consecrate this isolation, just as the openness that takes place after the isolation has worked vigorously to dismantle all existing systems, from the regional system to the social systems (praise, 2017), which creates general chaos without clear and acceptable rules, leaving an impact on the geopolitical and political level in many countries as conflicts and civil wars due to that chaos and disintegration.

Many studies were conducted that dealt with the topic of globalization and its impact on cultural identity, including the study of Ozer, 2020) which aims to study globalization and the spread of complex processes of acculturation among young people in highly diverse societies who have grown up in light of globalization, diversity, and acculturation. The study concluded that globalization increased from Interdependence and interaction between people of different cultural currents and that cultural processes affect adolescents and emerging adults in terms of shaping their identity processes, so the result of cultural globalization processes between adolescents and emerging adults consists of the interaction between individual factors such as agency and the ability to move selectively and negotiate cultural complexity and societal influences. The implications of cultural globalization include the positive effects of enhancing and escalating the possibilities of culturally described life and creative processes, as well as the negative effects of identity confusion in the negotiation process for viable identities without compulsory identity categories and with intergenerational conflicts that reflect the disparate cultural overlay. These cultural assimilation processes require negotiation. An agent of cultural affiliation and selective crossbreeding related to the level of acculturation between persons and between individuals and society.

The study of (Pawi, Rafidah, & Hasbullah), (2020), aims to look at the history of these changes and their impact on the cultural life of Malaysians based on social and historical points of views, and social development. The study concluded that the impact of information globalization on a culture known as consumer culture is affected by the development of the market in countries Developing countries and also heaps of less valuable goods from other countries. This is part of the globalization process. At the same time, politics in this country receives an effect from the flow of information, thus creating a new political situation for Malaysia.

Zemmouri, & Amiar, 2020)) which aimed to identify cultural identity in the era of globalization: the challenges of openness and hopes for global identity. Race, Language, and Religion. Globalization reduced the possibility of the pure culture of society being affected by other cultures, as globalization broke all the barriers that maintain cultural privacy and thus became an area where all cultures meet. The global openness of cultures, created by globalization, has led to a review of many issues related to culture, especially the issue of the specificity of culture and the creation of diverse cultural space. It rejects the intolerance and cultural prejudice of a particular culture because these elements constitute barriers.

The study (Araneta, 2020), which aimed to identify society and cultural identity in the era of globalization, a collective perspective, and the study concluded that as the cultural dimension of globalization continues to intensify cultural flows across the world, the concept of society and identity becomes increasingly vital in the understanding of individuals and societies. There is increasing recognition of the importance of society, identity, and culture in dealing with the permanent challenges that arise from human interactions at the local and global levels, and the interdependence

caused by globalization challenges parochial values and undermines the ties that bind cultural identity to the stability of the site.

Ali's study (2019) aims to identify the impact of globalization on cultural identity and its manifestations, and the consequences that result from it, and the changes that it brings to identity. The study concluded that globalization calls for transcending national identity (religion, language, land, history (in favor of) a broader "identity. Global identity and globalization in its economic dimension mean the domination of economic companies, major financial institutions, and the monopoly of markets by the powerful. And harnessing the weak to serve the liberal and American economic orientation par excellence, and that globalization in its political dimension again helps in what it means more support." And the empowerment of the Zionist settlement project, and that placing the Arab identity in danger and threat within globalization.

Haider's study (2019) aimed at identifying the Arab and Islamic cultural identity and the challenge of globalization and concluded that the United States of America has been active in extending the American intellectual hegemony over cultural identities, including Arab and Islamic ones, starting from the end of the Cold War and by various means, and that cultural diversity is a right approved by international law based on The United Nations Charter, but globalization aims to place the world in intellectual molds that stem from American politics. It is this content that will destroy the cultural and civilizational identity and the basis for peaceful coexistence between peoples

The Ocean study (2019) aimed at studying the effects of cultural globalization on the contemporary state and on the cultural, ethical, political, security, and social aspects, and its dimensions and links to the cultural and value side. The study dealt with an applied aspect that included a forward-looking study to try to explore the future of culture and values within the effects of cultural globalization, and to achieve this, three basic scenarios were monitored, which are the balanced role scenario, the optimistic scenario, the pessimistic scenario, the continuation of global influences on the culture that is moving towards cultural dispersion and fragmentation, Through an effective mechanism to distort traditional structures and alienate humans. The study recommended that researchers should show greater interest in the culture and values of societies today in light of global changes.

The study (Islam, Wahab, Burmester, & Chowdhury, 2019) aimed at exploring the critique of cultural globalization and identity crises in developing economies. This study used the Qualitative Interpretive Meta-Synthesis (QIMS) that reviews the literature on cultural globalization in developing economies. The results showed that in many countries and especially in developing countries, cultural globalization has emerged as a threat to local identity. As a result, these countries are aware of a number of social, economic, cultural, and psychological problems such as poverty and social inequality, erasure of local cultures and heritage, regional inequality, and lack of ownership of development. Many of these aspects are closely related to the threat to local identity. And it broke cultural independence, the spread of cultural traits, and the destruction of local traditions and professions.

Watfa and Al-Abd Al-Ghafour (2003) with a study aimed at the role of Arab-Islamic culture in the challenges and opportunities of globalization, and it is a field study in which a questionnaire was prepared that was applied to a sample of faculty members at Kuwait University, and the results resulted in the difference of opinions of male faculty members from females, and Kuwaitis about Others, and scientific faculties for theoretical faculties, between support or rejection of the values of globalization with a general agreement to oppose globalization with regard to its impact on values of (44%), or its inconsistency with the positive values of our heritage, its percentage reached (37%) with disagreement (50 %) of the sample on the threat of globalization to our Arab Islamic values. Females were more supportive of globalization than males, science colleges were more supportive of literary colleges, and Kuwaitis were more opposed to globalization than their non-Kuwaiti colleagues.

The problem of study and its questions:

Culture is considered the vessel that carries all the values, symbols, and behaviors of a group, and this applies to the Arab nation, which for many years has maintained a cultural peculiarity that distinguishes it from other nations, and this situation remained a historically constant reality until globalization began to spread widely through various mechanisms, through which it tried. Creating and formulating a single pattern of global interaction, starting with the standardization of production patterns and reducing them to the capitalist one, and then moving to the establishment of globalized institutions capable of imposing this pattern, leading to the attempt to create a single culture for the contemporary world characterized by being a Western culture that allows Western powers to control later on the last obstacles. And the obstacles that prevent its advancement and its sweeping the world, and this barrier (culture) that shapes people's awareness within society, and defines their positions on many issues, from purchasing and consumption to how to understand the world, and the self-position

of the individual and the group in it (Ali, 2019; Zemmouri, & Amiar, 2020; Araneta, 2020; Ozer, 2020). Specifically, the study problem is represented in answering the following two questions:

The first question: Is there a statistically significant effect at the level of significance ($\alpha = 0.05$) of political reality in the unity of cultural identity (social values, religious values, historical values, language, and cultural identity) on the members of the Jordanian society?

The second question: Is there a difference in the opinions of the study sample members about the impact of the political reality on the unity of cultural identity (social values, religious values, historical values, language, and cultural identity) due to variables (job title, workplace, age, gender, educational qualification, country? Who studied it, monthly income)?

Objectives of the study:

The present study aimed to know the effect of the political reality on the unity of cultural identity (social values, religious values, historical values, language, and cultural identity) of the members of the Jordanian society, and to know the differences in the opinions of the study sample members about the impact of the political reality on the unity of cultural identity (social values, Religious values, historical values, language, and cultural identity) due to the variables of the study (job title, workplace, age, gender, educational qualification, the country in which he studied, monthly income).

The importance of studying:

Globalization is a phenomenon produced by the revolution of communications and information technology under the new world order, which allowed the United States and the countries of the West to fully dominate and dominate the world, in all political, economic, technical, and military fields. Various aspects of life, in particular, on their cultural identity, their national culture, their national identity, and their religious beliefs, and this study deal with the concept of globalization, the concept of cultural identity and the positive and negative effects of globalization, especially those related to the social, religious, historical and language aspects, and its impact on the unity of Cultural identity.

The terminology of study:

In this study, the researcher used some concepts and terminology that he deems necessary to clarify, namely:

Political reality: It is represented in the four aspects: (social values, religious values, historical values, language, and cultural identity).

Cultural identity: those original, sublime and subjective principles stemming from individuals or peoples, and those pillars of the human being that represent his personal, spiritual and material entity through the interaction of the two images of this entity (Muhammad, 2010).

Globalization: a process of penetration of the individual, the state, and the nation that aims to abolish the religious and cultural identity and privacy, to be replaced by the globally dominant and colonial culture (El-Salahat, 2007).

Limitations of the study:

The study included the following determinants:

 -The temporal limiter: This study was applied in the period between 8-15-2020 / 8-30-2020.

Spatial determinant: This study was applied in Irbid Governorate.

The human determinant: This study was applied to a segment of Jordanian society, which is the educated class.

Research method: The research relied on the descriptive approach in collecting data and describing the sample answers.

Study community: The study community is made up of all Jordanian citizens in Irbid province.

Sample study: The sample of the study consisted of (700) intellectuals in Jordanian society selected randomly from the study community, which is the province of Irbid, table (1) showing the distribution of sample members according to personal variables.

Table (1)

Distribution of study samples according to personal variables

Variable	Category	Recurrences	Percentage
Work Nature	Education Field	304	43.4
	Student	207	29.6
	Administrator	115	16.4
	Medical Field	8	8.9
	Freelance	4	0.6

	Other	**62**	**1.1**
	Total	**700**	**100.0**
Place of Work	**Companies**	**227**	**32.4**
	Universities	**108**	**15.4**
	Ministry of Education	**268**	**38.3**
	Private Sector	**63**	**9.0**
	Hospital	**27**	**3.9**
	Court	**7**	**1.0**
	Total	**700**	**100.0**
Age	**18-28 years**	**292**	**41.7**
	29-39 years	**200**	**28.6**
	40-49 years	**127**	**18.1**
	More than 50 years	**81**	**11.6**
	Total	**700**	**100.0**
Sex	**Male**	**378**	**54.0**
	Female	**322**	**46.0**
	Total	**700**	**100.0**
Academic Qualification	**Bachelor**	**465**	**66.4**
	Master	**136**	**19.4**
	PhD	**99**	**14.1**
	Total	**700**	**100.0**
Country in which the person studies	**Jordan**	**486**	**69.4**
	Arab Country	**41**	**5.9**
	Foreign Country	**173**	**24.7**
	Total	**700**	**100.0**
Monthly Salary	**Less than 300 JD**	**238**	**34.0**
	301-500 JD	**363**	**51.9**
	More than 500 JD	**99**	**14.1**
	Total	**700**	**100.0**

Table (1) shows the following:

1- The highest percentage of the sample distribution according to the work nature variable was (43.4%) for (Education field), while the lowest percentage was (0.6%) for (Freelance) field.

2- The highest percentage of the sample distribution according to the workplace variable was (38.3%) for the workplace (Ministry of Education), while the lowest percentage was (1.0%) for the workplace (Court).

3- The highest percentage of the sample distribution according to the Age variable was (41.7%) for the age group (18-28 years), while the lowest percentage was (11.6%) for the age group (more than 50 years).

4- The number of males in the sample was (378) with a percentage (54.0%), while the number of females was (322) with a percentage (46.0%).

5- The highest percentage of the sample distribution according to the Academic qualification variable was (66.4%) for (Master), while the lowest percentage was (14.1%) for the Academic qualification (PhD).

6- The highest percentage of the sample distribution according to the Country in which the person studies variable was (69.4%) in Jordan, while the lowest percentage was (5.9%) in other Arab countries.

7 - The highest percentage of the sample distribution according to the monthly salary variable was (51.9%) for the salary level (301-500 JD), while the lowest percentage (14.1%) was for the salary level (more than 500 JD).

Study instrument:

After reviewing the theoretical literature, the researcher designed a questionnaire to measure the impact of political reality on the of cultural identity unity in the Jordanian society, and to ensure the validity of the study instrument, the researcher distributed the measurement tool to a number of specialized arbitrators, and asked them to put their observations and opinions on the paragraphs of the measurement tool according to what they see it appropriate for the purpose of the study, and some paragraphs have been amended, based on the consensus of (85%) of the arbitrators, bringing the number of paragraphs to (45) paragraphs distributed into (4) fields: The field of social values and includes (13) paragraphs, and the field of religious values that includes (14) paragraph, the field of historical values that includes (8) paragraphs, and the field of language and cultural identity and includes (10) paragraphs, and for the purpose of extracting the coefficient of stability, the Cronbach alpha equation was applied to all paragraphs of the study instrument, where the value of the Cronbach Alpha coefficient was (0.77), which is an acceptable value for application purposes.

Statistical Treatment:

To answer the study questions, the researcher applied the (One Sample T-test) to the fields of study (social values, religious values, historical values, language, and cultural identity) and the instrument as a whole/ cultural identity unity. Means and standard deviations were calculated for the fields of (social values, religious values, historical values, language, and cultural identity) and for the instrument as a whole/ cultural identity unity according to variables (Job title, workplace, age, sex, academic qualification, the country in which the person studied, monthly salary), and the application of ANOVA to the fields of (Social values, religious values, historical values, language, and cultural identity) and the instrument as a whole/ cultural identity unity according to variables (Job title, workplace, age, academic qualification, the country in which he person studied, and monthly salary), and the application of the Scheffe test for post-comparisons and applying the Independent Samples t-Test to the fields of (social values, religious values, historical values, language, and cultural identity) and the instrument as a whole /cultural identity unity according to the sex variable, and applying the Cronbach Alpha equation to extract stability of the instrument. To judge the Means, the following statistical standard was adopted: From 1 to less than 2.33 it is low degree. From 2.33 - less than 3.66 it is moderate degree. 3.66- or more is significantly high.

The Results:

The following are the results of the statistical analysis and the answer to the study's questions, which aimed to identify "the impact of political reality on the cultural identity unity in Jordanian society".

First question: Is there a statistically significant effect at the level of significance ($\alpha=0.05$) of political reality in the cultural identity unity (social values, religious values, historical values, language and cultural identity) for the individuals of Jordanian society? To answer this question, (One Sample T-test) was applied to the study fields (social values, religious values, historical values, language and cultural identity) and the instrument as a whole/ cultural identity unity, table (2) illustrates this.

Table (2)

Results of applying (One-sample t-test) on study fields and instrument as a whole (N=700)

Field	Means	Standard Deviation	t	Degrees of Freedom	Sig.
Social Values	3.97	0.35	72.63	699	0.00
Environmental Values	4.34	0.36	99.03	699	0.00
Historical Values	4.01	0.47	56.77	699	0.00
Language & Cultural Identity	3.88	0.47	49.51	699	0.00
Instrument as a whole\ Cultural Identity Unity	4.07	0.30	93.72	699	0.00

Table (2) shows a statistically significant effect at the level of significance ($\alpha =0.05$) of the political reality in the cultural identity unity for the individuals of Jordanian society, where the (t) values were statistically significant at the level of significance ($\alpha =0.05$) for all areas of study (Social values, religious values, historical values, language and cultural identity) and for the instrument as a whole /cultural identity unity.

Second question: Is there a difference in the opinions of the study samples about the impact of political reality on the cultural identity unity (Social values, religious values, historical values, language and cultural identity) due to variables (Job title, workplace, age, sex, academic qualification, country in which the person studied, monthly salary)? To answer this question, Means and standard deviations were calculated for the fields of (Social values, religious values, historical values, language

and cultural identity) and for the instrument as a whole/ cultural identity unity and table (3) illustrates this.

Table (3)

Means & Standard Deviation for the following fields (Social Values, Religious Values, Historical Values, and Language & Cultural Identity) along with Instrument as a whole\ Cultural Identity Unity according to the following variables (Work nature, Place of work, Age, Sex, Academic Qualification, Studying-in Country, and Monthly Salary)

Table (3) shows virtual differences between the Means of fields (Social values, religious values,

Variable		Field	Social Values		Religious Values		Historical Values		Language & Cultural Identity		Instrument as a whole\ Cultural Identity Unity	
	Category	Number	M	SD	M	SD	M	SD	M	SD	M	SD
Work Nature	**Education Field**	304	3.98	0.33	4.37	0.34	4.04	0.46	3.90	0.40	4.10	0.27
	Student	207	3.99	0.35	4.31	0.34	4.05	0.46	3.87	0.52	4.07	0.31
	Administrator	115	3.91	0.38	4.34	0.45	3.92	0.49	3.81	0.55	4.02	0.36
	Medical Field	8	4.05	0.33	4.36	0.46	4.13	0.66	4.01	0.51	4.15	0.41
	Freelance	4	3.52	0.36	4.30	0.12	3.78	0.43	3.68	0.25	3.84	0.19
	Other	62	3.94	0.41	4.30	0.30	3.94	0.49	3.93	0.45	4.05	0.29
Place of Work	**Companies**	227	3.96	0.35	4.32	0.38	3.96	0.49	3.86	0.49	4.05	0.31
	Universities	108	3.99	0.37	4.35	0.39	4.06	0.46	3.87	0.51	4.09	0.34
	Ministry of Education	268	3.96	0.35	4.36	0.35	4.05	0.47	3.88	0.41	4.08	0.29
	Private Sector	63	3.99	0.35	4.32	0.32	3.97	0.46	3.95	0.57	4.08	0.29
	Hospital	27	3.98	0.33	4.32	0.30	4.05	0.44	3.89	0.42	4.08	0.28
	Court	7	3.92	0.35	4.40	0.20	3.89	0.50	3.87	0.36	4.05	0.25
Age	**18-28 years**	292	3.96	0.34	4.30	0.36	4.00	0.45	3.86	0.43	4.05	0.29
	29-39 years	200	3.94	0.34	4.33	0.35	3.96	0.46	3.80	0.45	4.04	0.28
	40-49 years	127	3.90	0.32	4.33	0.32	3.97	0.46	3.84	0.50	4.03	0.25
	More than 50 years	81	4.17	0.40	4.54	0.35	4.27	0.52	4.19	0.49	4.31	0.37
Sex	**Male**	378	4.06	0.35	4.45	0.32	4.16	0.45	4.02	0.42	4.19	0.28
	Female	322	3.86	0.33	4.21	0.36	3.84	0.44	3.71	0.47	3.93	0.27
Academic Qualification	**Bachelor**	465	3.90	0.34	4.28	0.36	3.92	0.47	3.79	0.46	4.00	0.29
	Master	136	4.09	0.30	4.45	0.28	4.19	0.40	4.03	0.40	4.21	0.23
	PhD	99	4.11	0.36	4.48	0.36	4.21	0.45	4.09	0.48	4.24	0.32
Country in which the person studies	**Jordan**	486	3.96	0.35	4.35	0.34	4.03	0.47	3.87	0.45	4.07	0.29
	Arab Country	41	3.96	0.34	4.32	0.28	3.98	0.39	3.93	0.41	4.07	0.24
	Foreign Country	173	3.99	0.37	4.33	0.41	3.99	0.51	3.89	0.54	4.08	0.35
Monthly Salary	**Less than 300 JD**	238	3.91	0.36	4.24	0.41	3.93	0.49	3.81	0.49	3.99	0.34
	301-500 JD	363	4.00	0.35	4.40	0.31	4.08	0.44	3.92	0.42	4.12	0.27
	More than 500 JD	99	3.98	0.32	4.35	0.34	3.98	0.49	3.88	0.55	4.07	0.28

historical values, language and cultural identity) and the instrument as a whole/ cultural identity unity depending on variables (Work nature, workplace, age, sex, academic qualification, country in which the person studied, monthly salary), and with a view to knowing the statistical significance of

these differences, the Analysis of Variance (ANOVA) and the (Independent Samples T-Test), Tables (4, 9), illustrate this.

Table (4)

Results of applying Analysis of variance (ANOVA) method on the following fields (Social Values, Religious Values, Historical Values, and Language & Cultural Identity) along with Instrument as a whole\ Cultural Identity Unity according to the following variables (Work nature, Place of work, Age, Sex, Academic Qualification, Studying-in Country, and Monthly Salary)

Variable	Fields	F	Sig.
Work Nature	Social Values	2.349	0.04
	Religious Values	0.835	0.52
	Historical Values	1.940	0.08
	Language & Cultural Identity	1.097	0.36
	Instrument as a whole\ Cultural Identity Unity	1.595	0.15
Place of Work	Social Values	0.229	0.95
	Religious Values	0.450	0.81
	Historical Values	1.306	0.25
	Language & Cultural Identity	0.342	0.88
	Instrument as a whole\ Cultural Identity Unity	0.382	0.86
Age	Social Values	12.039	0.00
	Religious Values	10.675	0.00
	Historical Values	9.423	0.00
	Language & Cultural Identity	15.140	0.00
	Instrument as a whole\ Cultural Identity Unity	20.631	0.00
Academic Qualification	Social Values	28.256	0.00
	Religious Values	22.650	0.00
	Historical Values	29.834	0.00
	Language & Cultural Identity	27.885	0.00
	Instrument as a whole\ Cultural Identity Unity	50.103	0.00
Country in which the person studies	Social Values	0.624	0.53
	Religious Values	0.163	0.85
	Historical Values	0.496	0.60
	Language & Cultural Identity	0.423	0.65
	Instrument as a whole\ Cultural Identity Unity	0.012	0.98
Monthly Salary	Social Values	5.040	0.00
	Religious Values	14.750	0.00
	Historical Values	8.194	0.00
	Language & Cultural Identity	4.191	0.01
	Instrument as a whole\ Cultural Identity Unity	13.475	0.00

Table (4) shows that there are no statistically significant differences at the level of significance (α=0.05) between the Means of the fields (Religious values, historical values, language and cultural identity, the instrument as a whole/cultural identity unity) depending on the work nature variable, where the (F) values for these fields were not statistically significant at the level of significance (α=0.05), which indicates that the views of the study samples do not differ on the impact of political reality on the cultural identity unity (Religious values, historical values, and language and cultural identity) and the instrument as a whole/cultural identity unity is attributable to the changing work nature, while the (F) value of the fields (Social values) is (2.349) which is a statistically significant value at the level of significance, which indicates a difference in the opinions of the study samples about the impact of political reality on the cultural identity unity (Social values) attributable to the work nature variable, and to find out the positions of differences the (Scheffe) method of post-comparisons was applied, and table (5) illustrates this.

Table (5)
Results of applying (Scheffe) method on social values field according to work nature variable

Work Nature	Means	Education Field	Student	Administrator	Medical Field	Freelance	Other
Education Field	3.98						
Student	3.99						
Administrator	3.91						
Medical Field	4.05					0.53**	
Freelance	3.52						
Other	3.49						

Table (5) shows that the sources of differences were between the levels of work nature (Medical field, freelance) in favor of (Medical field) with a Mean of (4.05), while the Mean for freelance was (3.52).

1- There were no statistically significant differences at the level of significance (α=0.05) between the Means of fields (Social values, religious values, historical values, language and cultural identity), and the instrument as a whole/ cultural identity unity depending on the workplace variable, where the (F) values for all fields were not statistically significant at the level of significance (α=0.05), this indicates that the views of the study samples do not differ on the impact of political reality on the cultural identity unity (Social values, religious values, historical values, language and cultural identity), the instrument as a whole/ cultural identity unity attributable to the workplace variable.

2- There were statistically significant differences at the level of significance (α =0.05) between the Means of the fields (Social values, religious values, historical values, language and cultural identity), and the instrument as a whole/cultural identity unity according the age variable, where the (F) values for all fields were statistically significant at the level of significance (α =0.05), and this indicates that there are differences in the opinions of study samples do not differ about the impact of political reality on the cultural identity unity (Social values, religious values, historical values, language and cultural identity), and the instrument as a whole/ cultural identity unity attributable to the age variable, and to find out the positions of differences, (Scheffe) method of post-comparisons was applied, and table (6) illustrates the above.

Table (6)
Results of applying (Scheffé) method on the following fields (Social Values, Religious Values, Historical Values, and Language & Cultural Identity) along with Instrument as a whole\ Cultural Identity Unity according to Age variable

Field	Age	Means	18-28	29-39	40-49	More than 50 years
Social Values	28-18	3.96				
	39-29	3.94				
	49-40	3.90				
	More than 50 years	4.17	**0.21	**0.23	**0.27	
Religious Values	28-18	4.30				
	39-29	4.33				
	49-40	4.33				
	More than 50 years	4.54	**0.24	**0.21	**0.21	
Historical Values	28-18	4.00				
	39-29	3.96				
	49-40	3.97				
	More than 50 years	4.27	**0.27	**0.31	**0.30	
Language & Cultural Identity	28-18	3.86				
	39-29	3.80				
	49-40	3.84				
	More than 50 years	4.19	**0.33	**0.39	**0.35	
Instrument	28-18	4.05				

as a whole\ Cultural Identity Unity	39-29	4.04			
	49-40	4.03			
	More than 50 years	4.31	**0.26	**0.25	**0.24

Table (6) shows that the sources of differences between the means of the fields (Social values, religious values, historical values, language and cultural identity), and the instrument as a whole/ cultural identity unity were among the age groups (Over 50 years) and all other groups, in the favor of the age group (Over 50 years) where the Means reached of the following fields (Social values, religious values, historical values, language and cultural identity), and the instrument as a whole/ cultural identity unity according to age group (Over 50 years) (4.31, 4.19, 4.27, 4.54, 4. 17) respectively.

There were statistically significant differences at the level of significance (α =0.05) between the Means of fields (Social values, religious values, historical values, language and cultural identity), the instrument as a whole/ cultural identity unity) according to the Academic qualification variable, where the (F) values for all fields are statistically significant at the level of significance (α=0.05), this indicates a difference in the opinions of the study samples about the impact of political reality on the cultural identity unity (Social values, religious values, historical values, language and cultural identity) the instrument as a whole/ cultural identity unity attributable to the academic qualification variable, and to identify the differences positions (Scheffee) method was applied for the post-comparisons, table (7) illustrates all the above.

Table   (7)
Results of applying (Scheffé) method on the following fields (Social Values, Religious Values, Historical Values, and Language & Cultural Identity) along with Instrument as a whole\ Cultural Identity Unity according to Academic Qualification variable

Field	Academic Qualification	Means	Bachelor	Master
Social Values	Bachelor	3.90		
	Master	4.09	**0.19	
	PhD	4.11	**0.21	
Religious Values	Bachelor	4.28		
	Master	4.45	**0.17	
	PhD	4.48	**0.20	
Historical Values	Bachelor	3.92		
	Master	4.19	**0.27	
	PhD	4.21	**0.29	
Language & Cultural Identity	Bachelor	3.79		
	Master	4.03	**0.24	
	PhD	4.09	**0.30	
Instrument as a whole\ Cultural Identity Unity	Bachelor	4.00		
	Master	4.21	**0.21	
	PhD	4.24	**4.24	

Table (7) shows that the sources of differences between Means of fields (Social values, religious values, historical values, historical values, language and cultural identity) and the instrument as a whole/cultural identity unity were among the academic qualifications (Bachelor, Master) in favor of (Master), where the Means of the fields (Social values, religious values, historical values, language and cultural identity) and the instrument as a whole /cultural identity unity according to (Master) reached (4.09, 4.45, 4.19, 4.03, 4.21) respectively. Additionally, there were differences between academic qualifications (B.A., PhD) in the favor of academic qualification (PhD) where the Means of the fields (Social values, religious values, historical values, language and cultural identity) and the instrument

as a whole/ cultural identity unity have reached according to the academic qualification (PhD) (4.11, 4.48, 4.21, 4.09, 4.24) respectively.

There were no statistically significant differences at the level of significance (α=0.05) between the Means the fields (Social values, religious values, historical values, language and cultural identity, the instrument as a whole/ cultural identity unity) according to the country in which the person studied variable, where (F) values of all fields were not statistically significant at the level of significance (α=0.05), which indicates that there were no differences in the samples opinions about the political reality on cultural identity unity (Social values, religious values, historical values, language and cultural identity) and the instrument as a whole/ cultural identity unity) attributable to the country in which the person studied variable.

There were statistically significant differences at the level of significance (α=0.05) between the Means the fields (Social values, religious values, historical values, language and cultural identity), and the instrument as a whole/ cultural identity unity according to the monthly salary variable, where (F) values of all fields were statistically significant at the level of significance (α=0.05), which indicates that there were differences in the samples opinions about the political reality on cultural identity unity (Social values, religious values, historical values, language and cultural identity) and the instrument as a whole/ cultural identity unity) attributable to the monthly salary variable. Moreover, in order to identify the differences positions, (Scheffe) was applied of post-comparisons, table (8) illustrates all the above.

Table   (8)

Results of applying (Scheffé) method on the following fields (Social Values, Religious Values, Historical Values, and Language & Cultural Identity along with Instrument as a whole\ Cultural Identity Unity according to the Monthly Salary variable

Field	Monthly Salary	Means	Less than 300 JD	301-500 JD
Social Values	Less than 300 JD	3.91		
	301-500 JD	4.00	**0.09	
	More than 500 JD	3.98		
Religious Values	Less than 300 JD	4.24		
	301-500 JD	4.40	**0.16	
	More than 500 JD	4.35	**0.11	
Historical Values	Less than 300 JD	3.93		
	301-500 JD	4.08	**0.15	
	More than 500 JD	3.98		
Language & Cultural Identity	Less than 300 JD	3.81		
	301-500 JD	3.92	**0.11	
	More than 500 JD	3.88		
Instrument as a whole	Less than 300 JD	3.99		

Cultural Identity Unity	301-500 JD	4.12	**0.13	
	More than 500 JD	4.07		

   Table (8) shows that the sources of differences between the Means of the fields (Social values, religious values, historical values, language and cultural identity) and the instrument as a whole/ cultural identity unity were between salary levels (less than 300 JD, 301-500 JD) in the favor of salary level (301-500 JD). The Means of the fields (Social values, religious values, historical values, language and cultural identity), and the instrument as a whole/ cultural identity unity according to the salary level (301-500 JD) were (4.00, 4.40, 4.08, 3.92, 4.12) respectively, as it showed also differences between the Means of (Religious values) field among salary levels (Less than 300 JD, more than 501 JD) in the favor of salary level (More than 501 JD) with Means of (4.35).

Table   (9)
Results of applying (Independent Samples t- test) on the following fields (Social Values, Religious Values, Historical Values, and Language & Cultural Identity) along with Instrument as a whole\ Cultural Identity Unity according to Sex variable

Field	Sex	Number	Means	t	Degrees of Freedom	Sig.
Social Values	Male	378	4.06	7.536	698	0.00
	Female	322	3.86			
Religious Values	Male	378	4.45	9.286	698	0.00
	Female	322	4.21			
Historical Values	Male	378	4.16	9.370	698	0.00
	Female	322	3.84			
Language & Cultural Identity	Male	378	4.02	9.013	698	0.00
	Female	322	3.71			
Instrument as a whole\ Cultural Identity Unity	Male	378	4.19	12.171	698	0.00
	Female	322	3.93			

   Table (9) shows that there were statistically significant differences at the level of significance ($\alpha = 0.05$) between the Means of the fields (Social values, religious values, historical values, language and cultural identity), and the instrument as a whole/ cultural identity unity according to the sex variable, where (t) values for all fields were statistically significant at the level of significance ($\alpha = 0.05$), and this indicates that there were difference in the opinions of the study samples about the impact of the political reality on the cultural identity unity (Social values, religious values, historical values, language, and cultural identity), and the instrument as a whole/ cultural identity unity is attributed to the sex variable, in favor of males, as the Means for males reached (4.06, 4.45, 4.16, 4.02, 4.19) respectively.

Result Discussion
  The following is a discussion the study results that aimed at identifying "The impact of the political reality on the cultural identity unity of Jordanian society".

Discussing the results related to the answer of the first question: Is there a statistically significant effect at the level of significance ($\alpha = 0.05$) of the political reality on the cultural identity unity (Social values, religious values, historical values, language, and cultural identity) among the Jordanian society individuals? The results related to answering the first question show there is a statistically significant effect at the level of significance ($\alpha = 0.05$) of the political reality on the cultural identity

unity (Social values, religious values, historical values, language, and cultural identity) among the Jordanian society individuals.

The reason of that is because of the intellectuals are the most understandable category of the phenomenon of globalization, and they realize that it is a stage of civilization development whereby it eliminates all cultural differences between peoples and nations and increases the degree of mutual influence and influence, which leads to a collision between different societies. The study result agrees with the result of Ocean study (2019) which concluded that the continuing global influences on culture, which are moving towards cultural disintegration and fragmentation, through an effective mechanism to distort traditional structures and alienate people. Haider's study (2019), which showed that globalization aims to place the world in intellectual molds that stem from the American politics., and by this content it will destroy the cultural and civilizational identity and the basis of peaceful coexistence between peoples. Furthermore, Ali's study (2019) showed that globalization calls for transcending national identity (Religion, language, land, history) in its political dimension once again, determining the deep meaning of more support and empowerment of the Zionist settlement project, and that placing the Arab identity in danger and threat within globalization.

It differs with the results of the Ozer study (2020), which showed that cultural globalization increased the interdependence and interaction between people of different cultural currents, and their identity processes affect adolescents and young adults with regard to the formation of their identity processes and the repercussions of cultural globalization include the positive effects to enhance and escalate the possibilities of life described culturally and the creative processes.

Discussing the results related to the answer to the second question: The results related to the answer to the second question showed that there is a difference in the opinions of the study sample about the impact of the political reality on the unit of cultural identity (social values) due to the variable of the nature of work in favor of (the medical field),

The results showed that there was no difference in the opinions of the study sample members about the impact of the political reality on the unity of cultural identity (religious values, historical values, language, and cultural identity) due to the variable of the nature of work, and there was no difference in the views of the study sample about the impact of the political reality on the unity of cultural identity. (Social values, religious values, historical values, language, and cultural identity) attributed to variables in the workplace and the country in which they studied.

The results also showed that there is a difference in the opinions of the study sample members about the impact of the political reality on the unity of cultural identity (social values, religious values, historical values, language, and cultural identity) due to the age variable in favor of the age group (over 50 years old), and the reason for this is due to Older individuals have more knowledge and experience in the impact of globalization on the unity of cultural identity. The existence of a difference in the opinions of the study sample about the impact of the political reality on the unity of cultural identity (social values, religious values, historical values, language, and cultural identity) due to the scientific qualification variable in favor of the scientific category (Master), (Ph.D). The existence of a difference in the opinions of the study sample about the impact of the political reality on the unity of cultural identity (social values, religious values, historical values, language, and cultural identity) due to the monthly income variable in favor of the group (301-500 dinars), (more than 501 dinars).

There is a difference in the opinions of the study sample members about the impact of the political reality on the unity of cultural identity (social values, religious values, historical values, language, and cultural identity) due to the gender variable in favor of males, and the reason for this is that males are more interacting with political reality than busy females On family matters, the results of this study are consistent with the results of the study of Watfa and Al-Abd Al-Ghafour (2003), which aimed to know the role of Arab-Islamic culture in the face of globalization challenges from the viewpoint of the faculty members at Kuwait University, and which indicated that the opinions of male and female faculty members differed.

Recommendations:
In light of the previous results, the researcher recommends the following:
1. Educating citizens through various media about the pros and cons of globalization and its impact on cultural identity in all its fields (social, religious, historical, and language).
2. Adherence to Arab religious values, customs and traditions, and the promotion of Arab belonging.
3. Promoting religious values and belonging to the Arab and Islamic history of the Jordanian citizen, and combating negative ideas that diminish his values and the dignity of man and his Arab and Islamic morals.

4. Reconstructing and formulating educational systems and cooperation between Arab and Islamic countries in the field of education for the sake of cultural fortifications and implanting cultural, religious, and historical values in students 'hearts through these educational systems.

5. Work to limit the spread of western customs in food, clothing, and the pattern of entertainment to which all Arab and Islamic countries are exposed.

6. The necessity of reconsidering the national and social education curricula, and they must adopt the concepts of globalization, its negative and positive effects, and how to optimally exploit them.

7. The need to focus in cultural programs through the media on the culture that is the engine of any civilization or nation in directing and controlling it, that is, it is the one that governs the movement of creativity and knowledge production.

8. Conducting similar studies on a larger sample of educated people in Jordan.

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